

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. EDWARD NILES.

Theme: Systematic Giving.

Brooklyn, N. Y.—Sunday morning the Rev. Edward Niles, pastor of the South Bushwick Reformed Church, preached on "Systematic Giving."

The text was from Mark 12:41: "Jesus sat down every sabbath in the temple and taught, and the multitude gave unto him of the treasury."

The stage setting of this scene is a court of the temple area. Around three sides of its 200 feet square surface ran a raised balcony for the women.

Against the wall on the fourth side stood thirteen trumpet-like chests, narrow at the mouth, wide at the bottom. A placard told the purpose for the money deposited in each.

One and two received the tribute money every sabbath, which paid the running expenses of the temple, including salaries.

In three and four were deposited the equivalent in coin for the sin offering of animals. The next three provided for the sacrificial wood, incense and furnishings.

The other six showed that they received thank offerings of various kinds. Nearby was a miniature "chamber of the silent" for gifts to educate the children of the poor.

This scene of these fourteen treasury boxes was the occasion upon which the members of God's visible kingdom. The seven for offerings of gratitude, supported disabled priests and their widows, taught those who could not afford tuition fees, supplied the needy, went for proselyting or missions.

The time was Tuesday of Holy Week. The characters were a multitude. Every one of them patronized the tithe boxes, many those for charity. The two important characters were:

First—A widow. She had come to pay her dues. All she had were two what were vulgarly called "lepta" or "peelings," the smallest possible of coppers. To drop one into the tithe box meant one-half instead of the present tenth, but to give less was impossible. To support her church was a matter of course, however, and without hesitation she put in. Only a lepton left for her living! Then she looked at the boxes for benevolence.

She thought not of her wants, but of her living. With her she had at least a lepton was hers to give, she made her offering for the needy. The chief character was Jesus. He had watched the rivers of gold and silver flowing into the treasury, and it must have been a bright spot in that sad week to him when he saw the free-will offerings. The disciples, glad at the amounts given, knowing the need of widows, orphans, slum workers, said: "The people are very generous to-day, Rabbi." Jesus was interested in the amounts the givers took away, supposed to be the tithe, the free-will offerings. The disciples, glad at the amounts given, knowing the need of widows, orphans, slum workers, said: "The people are very generous to-day, Rabbi." Jesus was interested in the amounts the givers took away, supposed to be the tithe, the free-will offerings.

He had no word to say until the widow made her supreme sacrifice. He felt no pity for her; but pleasure in her as He made the startling statement, "She has cast in more than all they that are casting into the treasury."

We would naturally have expected the Great Teacher to have sat over against the pulpit, watching how some eloquent rabbi expounded and applied the law and how the congregation listened or in some quiet place of the choir left beholding him as the cantor led and the great choir of Levites rendered the worship of praise and the chorus took it up. Undoubtedly, He noted those things, but the only inspired record of His interest in the temple worship tells of His sitting against the treasury. The concrete result of preaching and praise appealed to Him more than their matter in preparation or their method in delivery.

As He was then, so He is to-day. The essential in our worship is how we cast into God's treasury. That part of the service should be the service centre. The communion table is its only fit receptacle. To advertise "No Collection" is to advertise worship and turn it into a combination lecture and concert. Money is the tangible evidence of work accomplished. Our work belongs to God, and the more it is consecrated, the more of ourselves we dedicate to Him.

In systematic support of the church this congregation has made rapid progress. The average given by each member, man, woman and child, is larger now than ever before. I said "given." The word is misleading. We don't "give" our taxes to pay for schools, teachers, houses and highways. When we go to the music, we don't give our dollar for a seat, nor do we give something to the doctor or the roofer, when we pay their bills.

Taxes for religious instruction in the Sunday school, for church property, repairs and improvements, for music, for a man to spend all his time in the care of souls and thus be as profane as the man we pay to give all his time to the care of bodies, are obligatory in England, Germany and Russia. They are voluntary here, but really the equivalent of value received, the New Testament continuation of the temple dues.

I am beholden to none of you if, as the preacher of the Gospel, I live by the Gospel. You are beholden to me to see that the time I ought to use for my work is not diverted to worrying over my modest bills.

The one mite was the widow's due. Her credit that far was the simple one of any person who does his duty. Her glory is that because she was poor she did not omit giving for some one else. Because she put her benefice on the same basis with her obligations, she is immortalized. To speak of the widow's mite is a misnomer. One important lesson of the story is that of the duplex system taught by the widow's two mites.

The spirit of that double offering is inspiring the laymen of our American churches. During the winter seventy-five men, missionary conventions in the United States consider this question. Already, crowds of business men have come together at twenty places, in numbers never equaled before outside of political conventions. The largest halls were too small to hold the enthusiasts determined to finance the Kingdom of God as they do their own business. Determinedly they have attacked the hoary custom of weekly offerings for self and yearly offerings for unselfishness, and advocated the substitute of which this widow woman was a pioneer.

The weekly envelope has two compartments, one for the tax, one for the gift. The tax goes for church expenses. The object of the gift for each Sunday is plainly printed. Every

other week it is for missions, city, national or foreign. The alternate week it goes for some other benefice.

The only objections I have heard to this are:

First—"Its additional expense." In reality 1000 sets of fifty-two duplex envelopes in each, cost but \$18 more than the other kind.

Second—"Its complexity." One use of it will make clear its meaning to the eight-year-old child. The duplex system has no duplicity. It is simple in all but the name.

Third—"Its arbitrary allotments." The church officers have carefully considered all the charities in which our congregation or any considerable part of it are interested, and adjusted their proportionate needs. It is a simple matter for anyone who wishes to give one a larger percentage than thus allotted and a smaller to another cause to give over the one the name of the other. The treasurer will invariably note the change. Only be sure to substitute rather than omit! The most common criticism is that "it robs Peter to pay Paul." The contributor will simply divide into two what formerly he gave to one.

Fourth—"I have heard from many churches who have tested the theories here expounded. Not one of them but reports substantial increase in the amount given for the local church. One of the largest congregations of our own denomination, which for ten years found itself with a deficiency each May 1, last year, at the close of its first use of the two-offering envelope, had a balance in the treasury, despite unusual expenses. This is but a simple testimony, the unexpected boon to whom we serve. The nickel plate for which the poorest of us has a dozen uses means more to Christ than the superfluity of the rich, although written in four figures. With the method now adopted, the minister is relieved from that hateful announcement: "The offering this morning is for our own church support," and for a prayer which is largely over his own salary. With the new giving is the new recognition that our field is the world.

2. Committal. It is committal to a principle. Having once come through the agony of giving up for a year to "the other man" a certain part of our income, while the convalescence may be slow, the acute pain is over. From that time we are custodians of the Lord's money, our duty being simply to hand it out. With other causes apparently of equal worth, we have nothing to do, unless our income is suddenly increased. Otherwise we are "immune." Some other person must take care of them. If we have given all we can in the "deacon's fund" and have no more, a hard luck story comes to our door, without a twinge of remorse we can send the applicant to a deacon's care.

3. Comprehension. Every one giving means every one interested. Great causes being more frequently made known, you will want to know more about your frequent investment. A once a year advertisement is good. A once a week advertisement that your responsibilities and privileges are unbounded makes meaningful your prayer. "The Kingdom of God is at hand."

4. Conscientiousness. Annual collections are variable as the weather and the state of the general health. They can be and are annually dodged by otherwise regular worshippers. The double envelope is a faithful reminder to those ill, out town or otherwise absent, one Sunday that their gifts will be expected by the Great Head of the Church just the same. The sinews for the war against sin should not depend upon the clouds, for the emotional reward from either a poor presentation of a good cause or a fine presentation of a poor cause.

5. Convenience. Most people are paid monthly or weekly. The woman who could not give \$25 in a lump sum could easily give fifty cents fifty-two times a year. One dollar comes in every two weeks, and a dollar a year is only one-fifth as much to the cause. If the home church depended upon annual collections for its support it would be dead.

Only the inherent energy of missions keeps missions alive during the long annual offering years. While the board knows that a church will give, because its "foreign mission Sunday" comes at the end of the year, while foreign mission expenses go on all through the year, good money goes for the interest on borrowed capital to supply this deficiency.

Christ confronts every Christian with "send or go! Your money or your life!" Your money is your life's expression. Our rendering per head for running expenses is six times that of our gift to God. I have no sarcastic comparisons to make. I but say your own thought, "These things ought not so to be." I announce the adoption of a plan for changing them. I remind you that machinery is no value without power.

PHONOGRAPH'S FIRST WORDS.

When Edison first went to work on his phonograph he was as much surprised as any one when the thing actually talked. It appears that the inventor had been working on some new variety of telephone, and he was when he was led to put a piece of tin-foil on a cylinder. It recorded sound, and Edison was convinced that the human voice could be recorded and reproduced.

When the time came to make the actual test Edison, with his mind on the mechanical details, is said, absent-mindedly tested his contrivance with the familiar phrase, "Mary had a little lamb." Accordingly this little nursery rhyme has gone down in history as the first words ever reproduced by a phonograph.—Washington Star.

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NATURALLY.

"What did Tilling say when you told him you'd seen better aeroplanes than his?"

"He went up in the air over it."—Boston Transcript.

# The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MARCH 13.

Subject: Two Mighty Works, Matt. 5: 23-34—Commit to Memory Verses 24-26.

GOLDEN TEXT—"What manner of man is this, that even the winds and the sea obey Him?" Matt. 8:27.

PLACE.—Sea of Galilee and Gennesareth.

EXPOSITION.—I, Jesus Christ, had been a very busy day for Jesus (cf. Mk. 4:1-41). Much of the day had been spent in teaching the vast multitudes that thronged down to the sea-side to hear Him. Evening found Him completely exhausted. No sooner had He reached the boat than He fell fast asleep on a pillow in the stern (cf. Mk. 4:28; Lu. 8:23). He was so thoroughly devoted to the work that the Father sent Him to do that He had to take His sleep when He could. We see Jesus in this lesson as a mighty worker, but we first get a glimpse of Him in His weakness as real man (v. 24; cf. Ps. 121:4). Even the fierce tumult of the storm was not sufficient to awaken Him in His utter exhaustion. It was a terrific storm that swept down on a little boat from the valleys running into the lake. The waves dashed over the sides of the boat so that it was filling (v. 24; cf. Mk. 4:37; Lu. 8:23). "Though apparently in momentary danger of sinking, there was no risk of danger, no boat, no man, that has Christ on board. What a contrast between the calm slumber of Christ through the storm and the wild excitement of the crew. Their prayer was short and right to the point and plenty long enough. Jesus first rebuked the storm, then the storm. His rebuke of the disciples should be deeply pondered. There seemed to be enough to make one "fearful," with the waves dashing into and over the boat and the Master apparently unheeding, but there was sufficient reason for them to be fearful. There is never sufficient reason for a disciple of Christ to be fearful. True faith in Him banishes all fear (John. 14:1, 27). The whole trouble was "little faith." Now Jesus rises in His majesty as Son of God and He rebuked the winds and the sea. How many a tempest that voice has stilled. The disciples were more afraid than ever. A moment before they were afraid of the storm, now they are afraid of One who is now Jesus Christ, the Son of God (cf. Mk. 4:41). How prone is the human heart to fear, and nothing fills it with such overwhelming fear as being brought face to face with God and the supernatural. The disciples ought not to have feared. They should have been filled with joy and trust. They asked an important question just then. "What manner of man is this, that even the winds and the sea obey Him?" There can be but one answer to that question, "the Divine Man."

2. Jesus Setting Free a Demoniac, 28-34. Gerasa was a city in a half heathen territory. God was dishonored there, and there we might expect to find the devil doing his best to torment and debase. To get a complete picture of the degradation and misery of this man, we have to go to Matthew, Mark and Luke. Matthew tells us that by reason of his fierceness he made the way impassable; Luke that he wore no clothes, that there had been many ineffectual attempts to cure him; and Mark that he made day and night hideous by his cries as he vented his horrid rage upon himself, cutting himself with stones, and that he dwelt in the tombs. How terrible is the dominion of the devil. If he can work such misery in a man, what can he do to a man who has strength to tame him (Mk. 5:4), but Jesus had. It does not do to conclude that because no man can tame some victim of the devil, that therefore he cannot be tamed. There is more power in the word of Jesus than in man's chains or blows. Mark and Luke tell us of only one demoniac; from Matthew we learn there were two. What a strange commingling of the human and the demoniac! It was the demons within them that enabled them to recognize Jesus as the "Son of God." With was the human need and longing that led them to Jesus, and the demon within again that led to the awful cry of rage and despair (v. 29). The souls of these men were in utter and hopeless confusion of impulses, contending now toward heaven, now toward hell. The demons knew full well, though men less wise doubt, that there is an appointed time and place of torment (v. 29; cf. Matt. 26:41). The utmost they dared hope for or ask was brief annihilation. There is here none of the haughty and almost noble pride that Milton pictures in the fallen angels—nothing but foiled, cowering and contemptible malice, driving a poor weak mortal to slow self-destruction, but shivering with fear in the presence of the God of God—that is the real devil. An evil spirit cannot enter even into a hog without Christ's permission (vs. 31, 32). The devil, as usual, outwitted himself (v. 32). If he is cunning, his power is stupid, blind, self-contradictory and self-destructive. He can only destroy and involve itself in a common ruin rather than to destroy. We must go to Mark and Luke to learn the completeness of the cure (Mk. 5:15-19; Lu. 8:35-39). The wonderful cure brought the whole town to meet Jesus, but when they saw Him they did not want Him. They besought Him that He would depart from their borders. Doubtless they feared that some more hogs might be destroyed. They cared more for their hogs than they did for the Saviour. They have many imitators to-day.

Through the family and the home most of the good has come to the world. The State began with the family, religion had its first expression in the family ancestral worship.

AN EXPERIENCED MAN.

"How do you conquer your elephant when he goes on a rampage?" I asked the manager of the proprietor.

"We avail ourselves of an experienced baggage man," he replied.

"An experienced baggage man?" I repeated with wonderment.

"Yes," he explained patiently, "although it was evident that he was nettled by my stupidity, 'we get a man who knows how to smash things.'"—Boston Post.

# THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS STRAIGHT EVERY DAY.

Leave the Liquor Alone, I'm anxious to tell you a bit of my mind. If I don't put you out of the way, I feel very certain you'll each of you find There's wisdom in what I would say. We've maxims and morals enough and to spare.

But I have got one of my own That helps me to prosper and laugh at all care. It is "Leave the liquor alone, To avoid neglect and to win respect, 'Just 'Leave the liquor alone.'"

The brewer can ride in a coach and pair, The drinker must trudge on the road, One gets through the world with a jaunty air, The other gets money and friends, my lad.

When the drinker's left poor and alone; You'll find some day it's the safest way, To leave the liquor alone. Then resolve, like him, not to touch it again. But to "Leave the liquor alone."

A Train of Evil Consequences. A sad tragedy was enacted in New York last week. A man got drunk in a saloon, and set out on the street. There he was accosted by a boy who asked for a match. He knocked the boy down and kicked him. A man who was passing ran to the rescue and the boy, whose the drunken man drew a revolver and shot him in the mouth, knocking out a couple of teeth and breaking his jaw. A second shot that he fired went through a saloon window and hit a man inside in the leg. The man's friend ran to the door to see who had fired and was himself immediately shot down by a bullet that smashed his knee cap and went through his leg.

One of these men is disgraced for life, and the other maimed for life. The man who did the shooting was in an irresponsible condition, but must suffer the penalty of his crime. And this is only one instance in thousands where liquor has become a fountain of evil deeds and disastrous consequences. Horrible crimes are happening every day, not by ones or twos, but by hundreds; that are directly due to the sale of liquor.

Ordinarily one does not exult in the commercial downfall of another, but it gives very great pleasure to report the loss of a business. The Associated Breweries of Columbus, Ohio, for more than a year the minority stockholders of the company have been fighting for an accounting, as they were not satisfied with the way things were going. At last they have secured the important figures read as follows:

Profit for year 1905.....\$275,912.86  
Profit for year 1906.....136,727.40  
Profit for year 1907.....64,372.93  
Debit for year 1908.....217,357.78

An important part of this great loss was money spent in an effort to defeat the people at the polls in the local option contest. Certainly Ohio has given the breweries a black eye. And still they persist in asserting that every new campaign that prohibition does not prohibit.—New York Weekly Witness.

Criminals and Drink. Dr. Albert Wilson, the brain specialist, described the results of his recent work in a lecture before the members of the Society for the Study of Inebriety recently.

"Although alcohol is so great a promoter of crime, it is an efficient platform with criminals who are teetotalers," said Dr. Wilson. "A particularly accomplished criminal told me the other day that he must keep entirely away from drink when planning a crime. Another, however, said that he required liquor as a stimulant just to help him carry out a 'job.'"

Dr. Wilson told a story of Berry, the late executioner. After carrying out five hundred executions he became sympathetic toward criminals that he saw up hanging and became a temperance missionary. Talking of the magnitude of crime, the lecturer said that a million persons are arrested in this country every year. Three hundred thousand are sent to prison, while criminals cost us \$4,000,000 a year.—London Daily Mail.

Views of Insurance Men. Over fifty per cent. of deaths from pneumonia and Bright's disease occur in alcoholics. Cirrhosis of the liver, cerebral hemorrhage, and a number of diseases of the circulatory and nutrient organs occur most frequently in persons of this class. Life insurance studies bring out this fact, and there is a continual struggle to escape responsibility for deaths which are obviously the direct result of alcohol.

Most companies refuse to take insurance on persons who use spirits, except at higher rates, realizing that the duration of life is diminished by use of alcohol, and many companies refuse high risks on all drinking men.

Temperance Notes. One of the most encouraging signs of the times is the degree to which in unexpected quarters the idea is prevailing that the liquor traffic is no longer to be considered clean and respectable. In view of the fact that whisky supplies practically all of the criminals that are not made by the gambling fever, would it not be a good idea if the State would supply some refuge for the confirmed drunkard anxious to cure himself?

A man drunk on the egotism of ignorance should not add thereto the intoxication of drink. The statement is made that over one-half million persons are arrested in this country and Canada for petty crimes and violations of the laws, and fully ninety per cent. of them are alcoholics. The mortality from surgical operations in the inebriate is larger than in temperance men, and in railroad surgery this fact is always prominent and to be considered. Modern surgical works suggest guarded prognosis where alcohol has been used by the patient.

Christ in Us. It is a great loss in every way that we are accustomed to speak of faith in Christ, forgiveness, and cleansing from sin as they were the crown and climax of Christianity, instead of being its outworks. Its outer-courts, the staircases and corridors to its throne-room, its reparative processes preparatory to its essential life and heart. Christianity fails of its chief end in life that it affects, unless it produces these outworks as may be possible, the life of the Eternal God Himself, as it is resident in Jesus Christ and communicated by the Holy Spirit.

In regeneration, at whatever time it takes place, and under whatever circumstances, the principle of our new life is inscribed in the human spirit. As the animal has a higher life than the plant, and as man, in his moral nature, has a higher life than the animal, so the man who has been regenerated by the Spirit of God has become possessed of a life to which the ordinary man can lay no claim. He has become, as the Apostle Peter puts it, "a partaker of the Divine nature." Whatever be our difference as to creed or church, they are common to the Spirit of God, and we possess within our spirits this Divine life, which is Christ in us, the hope of glory. "Know ye not," said the apostle, as though it were an anomaly to be ignorant of this primal fact, "that Jesus Christ is in you, except he be repented?"

# RELIGIOUS TRUTHS

From the Writings of Great Preachers.

WE DID IT UNTO ME. (Matthew 23:10)

"What shall I give to Thee, O Lord? The things that came of old: Last safely of the cradle, rude Their myth and gems and gold.

"The martyrs gave their hearts' warm blood, Their ashes strewed Thy way; They spun their lives as dreams and dust, To speed Thy coming day.

"Thou knowest of sweet and precious rain, My voice is heard and small, Yet wert Thou here in want and woe, Lord, I would give Thee all."

There came a voice from heavenly heights: "Unloose thine eyes and see; Gaze to the least of those I love, They givest unto Me."—Rose Terry Cooke.

Christ in Us. It is a great loss in every way that we are accustomed to speak of faith in Christ, forgiveness, and cleansing from sin as they were the crown and climax of Christianity, instead of being its outworks. Its outer-courts, the staircases and corridors to its throne-room, its reparative processes preparatory to its essential life and heart. Christianity fails of its chief end in life that it affects, unless it produces these outworks as may be possible, the life of the Eternal God Himself, as it is resident in Jesus Christ and communicated by the Holy Spirit.

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The whole theme of redemption, the entire work of Jesus Christ, His birth in which He brought the Divine under the condition of the human. His death by which He acquired power to pass to us, His resurrection and ascent to the throne which He bore to reign and triumph on the throne. His gift of the Holy Spirit by which He makes it available to all who believe—all lead to this as their flower and fruit. That He should reproduce Himself in us.

And if you, by years we are not becoming more pure and strong and Christ-like, we may gravely question whether we have not deceived ourselves in thinking that we have received Him into our nature.—F. B. Meyer.

Prayer Made Preachers. God's true preachers have been distinguished by one great feature; they were men of prayer. Differing often in many things, they have always had one common centre. They may have started from different points, and traveled in different roads, but they converged to one point; they were one in prayer. God to them was the centre of attraction, and prayer was the path that led to God.

These men prayed not occasionally, not a little at regular or at odd times, but they spent much time in prayer; entered into and shaped their characters; they so prayed as to affect their own lives and the lives of others; they so prayed as to make the history of the church and influence the current of the times. They spent much time in prayer, not because they marked the shadows on the dial or the hands of the clock, but because it was to them so momentous and engaging a business that they could scarcely give over.—E. M. Bounds, in Preacher and Prayer.

Enter Not Into Temptation. A reckless man in a zoological garden once seized a venomous serpent by the nape of the neck and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm and then slowly tighten its grasp till the man in agony was obliged to drop his hold of his neck. Quickly then it turned and bit him, and soon the man was dead.

He thought he was strong enough to play with the serpent, and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort, but they find sooner or later that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. In the entering into temptation which is to be guarded against.—Morning Star.

It's Your Chance. Say, brother, sister, that boy or girl you are now teaching may have the best teacher he or she may ever have; and it may be that you are the only person in the world that can ever lead them to Christ. Will you not pray earnestly that the Lord may help you do your duty?—Western Methodist.

The Church's Supreme Mission. To restore man to himself, to his place in nature, to society and to God was the comprehensive mission of the Son of Man, and it is the supreme mission of His church in the twentieth century.

Humility is the First Lesson. Humility is the first lesson we learn from reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves.—Zimmerman.

ALWAYS WILLING TO OBLIGE. "Have you no home, my poor man?" "No'm." "Are you hungry?" "Hungry!" "Yes, people who have no home always make me feel as if I would like to do something for them." "No'm, I am not hungry, but if you have any ice cream and cake and black coffee I might manage to keep them from spoiling."—Trouton True American.

# CHRISTIAN ENDEAVOR NOTES

MARCH THIRTEENTH.

Topic—Patient Faithfulness That Wins the Crown. Rev. 2: 1-10, 18, 19.

Faithful love. Matt. 26: 1-13. Faithful obedience. Phil. 2: 3-11. Faithful service. 2 Tim. 4: 6-8. The incorruptible crown. 1 Cor. 9: 24-27. The crown of life. Jas. 1: 12; Rev. 2: 10. The crown of glory. 1 Pet. 5: 4.

"For his name's sake" means "for his sake." Our patient Lord is the real source of all patience (vs. 3, 4). Our power of patience varies from day to day, and the wise man will store up patience on the good days for the bad days (v. 4). We are to overcome not only the evil outside us, but even more the faintings and fears inside us (v. 7). The way to get life is to be faithful till death; then there is no death (v. 10).

Thoughts. "Patience" is from the Latin word that means suffering; but patience always ends in joy. Faithfulness wins the crown; but it does not labor for the sake of it. Some are satisfied with faithfulness, though they are impatient in their faithfulness; but that is only half faithfulness. Is it the crown of fame? of power? of peace? No, none of these; it is the crown of God's approval.

Illustrations. If the spring should come all at once and melt all the snow suddenly, it would do more harm by its floods than good by its sunshine. Spring is evil because it is slow and patient. Wood that grows quickly is weak and soft and unbecomingly. Every great singer practised for years before singing in public, and still practises for hours daily. No pianist can play a grand piano. King's crown bear gems, and every gem took long years to form in the earth and many days to facet in the workshop. So with the crown of faithfulness and patience.

Four Ways to Use Ginger. A plain lemon jelly, prepared according to directions on the package of gelatine, becomes something novel by stirring into it some preserved ginger cut into thin circles. When firm, cut the jelly into two-inch blocks. Serve three or four to a dish, topped with whipped, sweetened cream, flavored with a little of the ginger syrup.

To make lemon ginger sherbet, boil two cups of water and a cupful of sugar for fifteen minutes and add a teaspoonful of gelatine dissolved in warm water. Strain, and when cold add a cupful of lemon juice and five tablespoonfuls of ginger syrup. Freeze, and when quite stiff stir in two tablespoonfuls of preserved ginger, chopped very fine; pack in salt and ice till serving time.

For a beverage for unexpected company, nothing will give more satisfaction than ginger ale. Dissolve three tablespoonfuls of ground ginger in hot water, just barely to cover. Let it boil for five minutes and cool, then pour it into a bottle with three cupfuls of ice-cold water, one tablespoonful of lemon juice, and sugar to sweeten to taste. As a last ingredient drop in a heaping teaspoonful of supercarbonate of soda, and cork the bottle, hammering the cork down tightly. Shake the bottle well before serving the beverage, and the cork will pop out. This ale will have the finest kind of a fizz and snap to it.

A variation of the ordinary dessert of a cream delicacy may be made with ginger. Prepare the cream as for chocolate russe, and, as you beat it stiff, stir in preserved or crystallized ginger that has been cut into shreds with a sharp knife, and a little of the rich syrup, the quantity to be gauged by tasting the cream after mixing. Keep the cream in an ice-cold place until serving, and top each glass of cream with a cube of preserved ginger. Accompany the cream with ginger wafers or soft gingersbread.—T. C. C. in Suburban Life.

GETTING AROUND POLL TAX. Mark Twain's Cousin Circumstances. Ill-Advised Statute. In the years gone by Topeka regularly had turbulent times over the payment of a \$3 poll tax annually by every man of voting age. For a long time the matter was the subject of a great deal of controversy. C. C. Clemens, the well known Topeka lawyer and a cousin of Mark Twain, really put the law out of business. He made it look foolish one year, and the next year he knocked it out through the courts.

The law held that when a man failed to put up his \$3 he had to appear on the streets and work two days at \$1.50 a day. Clemens did not pay his tax and received a notice that it was due, and that he would have to work on the streets to make up for his negligence.

"Bring with you a pick and shovel," read the notice. "Clem," appeared on the appointed day and prepared ready for work. "Where is your pick and shovel?" demanded the street commissioner. "Here they are," he replied, and diving down into his vest pocket he produced a pick and shovel, the kind that are about two inches long, and that you buy at a toy store for children.

"What are you giving me?" snorted the commissioner. "You can't do anything with those tools." "The notice didn't say a word," replied Clemens, "about the size of the tools which I was to bring. So I brought what I wanted to. Come on now, assign me to work. I want to get to work, and don't care to lose any time."

The street commissioner walked away in disgust. Clemens waited for about an hour, and still no assignment. So he went to his office and put in the day at work on his law cases. The next morning he turned up for work again. The street commissioner again didn't give him an assignment, so he went back to his office, and declared he had fulfilled the letter of the law. He said it was not his fault that he had not been directed to work.

The next year he sent the law sky high through the courts.—Kansas City Journal.

The Limit. We don't mind looking her waist, looking to see if her white skirts show, and if her hat is on straight; we don't mind pinning up a veil now and then and cleaning the mud off her rubbers, but when it comes to holding one end of a store switch while she braids it, we think the limit has been reached, and it's time for us to assert our independence.—Detroit Free Press.

# HOUSEHOLD MATTERS

Use For Discarded Feather Beds.

Put a small portion of the feathers into a tick made of muslin the size of your bed, spread feathers out evenly, tack the case closely on quilting frames, cover with pretty silkoning and knot or tie as you do a comfortable, most excellent substitute for a down quilt is the result.—Everyday Housekeeping.

When Troubled by Electricity. Some women have difficulty in combing the hair, so full is it of electricity. This can sometimes be overcome by using a bone comb. Where the hair is heavy three combs are considered too brittle, and rubber is preferred, with no thought that it generates more electricity. If a bone comb is soaked in cold water for several hours before using the first time, it is less apt to break.—Argus.

Floor Borders of Matting. We decided, instead of purchasing a new carpet for a room, to buy a rug. This necessitated staining or otherwise treating the floor which would show outside the rug. As the floor was very poor, we decided not to treat it, but to buy matting. This we allowed to extend a few inches under the rug, and we planned, if necessary, to cover the rest of the floor under the rug with newspapers. But we found that the ridge where the matting ended was not noticeable. The expense of the matting was small, and it was put down in a very short time, while if we had stained and oiled the floor it would have prevented our using the room (and it happened to be a room we need constantly) for some time.—C. K. F., in House and Garden.

Four Ways to Use Ginger. A plain lemon jelly, prepared according to directions on the package of gelatine, becomes something novel by stirring into it some preserved ginger cut into thin circles. When firm, cut the jelly into two-inch blocks. Serve three or four to a dish, topped with whipped, sweetened cream, flavored with a little of the ginger syrup.

To make lemon ginger sherbet, boil two cups of water and a cupful of sugar for fifteen minutes and add a teaspoonful of gelatine dissolved in warm water. Strain, and when cold add a cupful of lemon juice and five tablespoonfuls of